A

CHARGE

DELIVERED TO THE

CLERGY

OF THE

DIOCESE of NOVA SCOTIA,

AT THE

PRIMARY VISITATION

HOLDEN IN THE TOWN OF HALIFAX,

IN THE MONTH OF JUNE 1788.

BY

THE RIGHT REVEREND CHARLES,
BISHOP of NOVA SCOTIA.

HALIFAX:

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MDCCLXXXIX.



To the Reverend Clergy of the Dioceſe of Nova Scotia.

MY REVEREND BRETHREN,

THE following *Charge* was firſt drawn up for Your uſe, and is now printed at Your requeſt; it therefore of right belongs, and ſhould be addreſſed, to You.

I truſt You have frequently weighed, and ſeriouſly laid to heart, the duties of Your function which are here pointed out with great plainneſs and ſincerity, as well as with anxiety that You may eminently ſhine in the faithful diſcharge of them; and in that caſe, You will readily bear the word of exhortation, which would ſtir You up by putting You in remembrance, and turn Your attention to them.

VARIOUS indeed and urgent are the motives which call You now to a vigorous exertion in the line of Your profeſſion. Beſides thoſe general obligations which You are under, in common with all to whom the miniſtry of reconciliation is committed, there are others peculiar to Your ſituation, which ſhould influence Your conduct.

YOU are placed, as it were, on the fartheſt verge of the Meſſiah's kingdom, to add thoſe that are yet in Heatheniſm to His inheritance; to diſpell the gloom of ſpiritual darkneſs; and to ſpread the light of ſaving truth among thoſe who, without Your aid, muſt ſit in the region and ſhadow of death.

YOUR ſtation is in a NEW country——where thoſe manners, principles, and habits of piety, virtue and order, which muſt be the future ſource of the People's happineſs, in time and through eternity, are now to be formed; and where Your conduct and endeavours will greatly contribute to fix, and give the predominant character and colour to, thoſe manners, principles and habits.

YOU are (with very few exceptions) MISSIONARIES in the ſervice of a moſt venerable SOCIETY, whoſe praiſe is in all the Churches; whoſe profeſſed object is *to Propagate the Goſpel in Foreign Parts*——an object which they have ſteadily kept in view ſince their firſt inſtitution, and, with the bleſſing of God, have in many places ſucceſsfully accompliſhed. To them it is owing that many parts of the earth, and eſpecially in this weſtern hemiſphere, have been bleſſed with the light of the Goſpel.

THEY are ſtill zealouſly engaged in the ſame benevolent deſign. Their ardour to hold out the lamp of heavenly truth to their diſtant Brethren, is ſtill unabated; nor were their meaſures ever conducted with more wiſdom and energy for this purpoſe, than they are at preſent under the direction of that great and excellent Prelate who now ſo worthily preſides over the Society. * But on You the iſſue and ſucceſs of their meaſures, much depend; whether their wiſhes to promote true religion will be anſwered, and whether the contributions of ſo many worthy and well-diſpoſed perſons to their fund, will be productive of the deſired effect. Thoſe contributions are given that the *Goſpel may be propagated*——it nearly concerns You whether that end be accompliſhed. But ſeparate from this conſideration, what generous, virtuous

* JOHN MOORE, D. D. Lord Archbiſhop of Canterbury.

virtuous heart but muſt glow with deſire to cooperate with them, and forward ſo beneficent a purpoſe?

TO the above Particulars, let me add one more. The attention of people, not only in this country, but of thoſe alſo in Europe, is directed to Your conduct. An account of Your proceedings is annually publiſhed, and ſubjected to the ſcrutinizing eyes of mankind. This calls for peculiar circumſpection on Your part; for, like a city that is ſet upon an hill, You cannot be hid. The conſideration of this circumſtance ſhould incite Your endeavours to make your light ſo ſhine before men, that they may ſee Your good works and labours in the miniſtry, and from thence be led to glorify their heavenly father.

THESE reflections, I doubt not, frequently occur to You, and dwell upon Your minds; and happy ſhall I think myſelf if any thing here offered ſhall ſerve to impreſs them more ſtrongly, and conduce to Your advantage.

A reſidence of many years in America has made me well acquainted with the difficulties that attend Your ſtation——many of them are ſuch as are unknown to Clergymen in Europe. Beſides thoſe obſtructions which the Goſpel is ſure to meet with every where, from the prejudices, paſſions, and corrupt inclinations of mankind, there are many others unavoidably incident to a new, unſettled country. Theſe muſt increaſe Your labours, and often involve You in perplexity. In ſhort, a zeal, ſimilar to that which animated the firſt Preachers of the Goſpel, a warm, diſintereſted regard for the ſalvation of others, an exemplary life and converſation, an active diſpoſition that ſpurns the blandiſhments of eaſe and indolence, much good temper, patience and prudence, are indiſpenſably requiſite in a Miſſionary who would faithfully and ſucceſsfully diſcharge his duty in America;

rica; and every Miſſionary thus qualified, and thus exerting himſelf, is intitled to double honour and eſteem.

FROM a conſciousneſs of theſe matters, and a ſincere deſire to promote the ends of Your appointment, as well as Your own beſt intereſts and reputation, proceed the directions contained in the following *Charge*, and the earneſtneſs with which they are urged. I can truly ſay that Your welfare is very near my heart—to promote it by every method in my power, is what I earneſtly wiſh—the relation I bear to You binds it on me as a duty; and Your kind, affectionate behaviour ſince I came among You, (which I here readily acknowledge, and heartily thank You for) makes it a debt of gratitude as well as of duty.

THAT the Almighty may take You under his gracious protection—that he may direct, ſupport and ſtrengthen You—crown Your labours in his vineyard with ſucceſs, and finally receive You to his Glory, is the daily, fervent prayer of

Your affectionate Friend
and Brother,

CHARLES NOVA SCOTIA.

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HALIFAX, December 30, 1788.

THE BISHOP OF NOVA SCOTIA's CHARGE TO HIS CLERGY.

MY REVEREND BRETHREN,

AFTER it pleaſed God, by his good providence, to bring me to the place of my deſtination; and I had duly conſidered the ſtate of things in this Dioceſe, according to the beſt information I could receive: It appeared highly expedient to call You together, as ſoon as it would be convenient, that I might have the benefit of Your joint advice and aſſiſtance in purſuing ſuch meaſures as ſhould be judged beſt for the advancement of religion and virtue; to ſay nothing of other reaſons.

IT hath been always cuſtomary for Biſhops thus to meet their Clergy, and conſult with them;

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to inquire into the ſtate of religion, and other matters which are of common concern to their function. From a uſage, ſo proper in itſelf, and eſtabliſhed by long practice, it would not be right to depart; eſpecially in this country, where circumſtances ſeem to make it peculiarly neceſſary on the appointment and arrival of the *firſt* Biſhop.

Our gracious Sovereign, in His Royal wiſdom, and pious ſolicitude to promote the beſt intereſts of religion in His American Dominions, hath been pleaſed to erect this Province into a Biſhop's See, or Dioceſe; thereby intending to compleat the Polity of the National Church in this country, and to ſupply a defect under which it formerly laboured, and was attended with many and great inconveniences. For this benefit, which has been long and earneſtly deſired by the members of our Church, they ſhould be ſincerely thankful to Almighty God, the fountain of every bleſſing; and they ſhould alſo teſtify their gratitude to our Sovereign for this, among many other inſtances of His paternal care, by unſhaken Loyalty, and attachment to His ſacred Perſon and Government.

On me the Lot hath firſt fallen to carry into effect His Majeſty's deſign; and to the execution of this truſt, I humbly hope that I bring an anxiety for its ſucceſs, ſuitable to its importance. For being called to this ſtation, through the overruling providence of God, and the appointment of our Sovereign, I ſhall eſteem it my greateſt happineſs, as it ſhall be my earneſt endeavour, to

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anſwer the end of that appointment, and to be the inſtrument of doing good among You.

And for this purpoſe, I ſhall not ceaſe to implore the aſſiſtance of Almighty God; that he would enable me to diſcharge my duty aright, and give a bleſſing to my endeavours; for without his aſſiſtance and bleſſing, all our thoughts, deſigns and endeavours are vain and fruitleſs. Nor ſhall I be leſs aſſiduous in offering up my fervent petitions to the throne of Grace, for You and the ſeveral individuals of my extenſive charge; that You and they may be guided in the path of truth and holineſs——that all, in their reſpective places, may ſerve God faithfully——that the Kingdom of Chriſt may be widely diffuſed——and the power of his religion eſtabliſhed in our hearts.

It was impoſſible to gain an exact knowledge of the ſtate and condition of this Dioceſe in the ſhort time that hath elapſed ſince my arrival [1]; I muſt therefore addreſs You on general topics at preſent. Theſe however will furniſh abundant matter for conſideration——many particulars concerning Your office and duty which are intereſting; and which it concerns You to lay very ſeriouſly to heart, and and reduce to practice.——I ſhall now proceed to lay ſome of theſe before You, after premiſing this ſolemn aſſurance——That whatever is ſaid of the qualifications, exertions, and general conduct or duty of thoſe to whom the miniſtry of the Goſpel is committed, I ſhall apply to myſelf, as well as to

[1] October 15, 1787.

You. God forbid that I ſhould bind heavy burdens to be laid on others, without equally bearing them myſelf. So far otherwiſe is the caſe, that I conſider my ſtation as requiring greater ſtrictneſs and circumſpection—higher degrees of heavenly mindedneſs—and more zealous exertions in the cauſe of our Divine Maſter, and for the ſpiritual intereſts of my brethren.

THE Goſpel miniſtry was inſtituted to promote the ſalvation of ſouls; and this object ſhould ever be kept in view by all who are admitted into that Miniſtry. The ſalvation of his flock ſhould therefore be the firſt and chief care of every Clergyman. To this end ſhould all his labours and ſtudies, all his ſermons and exhortations, his earneſt prayers and interceſſions at the throne of grace, be directed. Of this end he ſhould never loſe ſight; but regulate his whole conduct with the world ſo as to be ſubſervient to it.

THAT the principal deſign in appointing the Chriſtian miniſtry was to carry on the ſalvation of men, is moſt evident. Jeſus Chriſt, the eternal Son of God, came down from heaven, aſſumed our nature, and died upon the croſs to redeem and ſave a loſt world. As the father had ſent him, on this important deſign, ſo he ſent the Apoſtles as his Ambaſſadors to mankind; that they might teach them to obſerve whatſoever he had commanded them, for the ſame purpoſe; aſſuring them that he would be with them and their ſucceſſors,

to assist and give efficacy to their ministrations, even unto the end of the world.[1]

AGREEABLY to this, St. Paul tells us, that Jesus Christ, the redeemer, Saviour and spiritual head of his Church, "hath given some, Apostles; "and some, Prophets; and some, Evangelists; "and some Pastors, and Teachers;" for this express purpose—"for the perfecting the saints for "the work of the ministry, for the edifying the "body of Christ; till we all come into the unity "of the faith, and of the knowledge of the son of "God, unto a perfect man, unto the measure of "the stature of the fullness of Christ.[2]" Here is an explicit declaration, that the intention of our Lord in appointing these different orders, some of which do still, and always will subsist, was to edify his Church by their labours—that by a true faith, and knowledge of Him, the only Saviour, and a gradual progress in holiness and Christian perfection, through their ministry, the members of his Church might be fitted and prepared for heaven.

THIS idea runs through the various passages of the New Testament, where the office and duties of the Clergy are mentioned. To them "the mi-"nistry of reconciliation is committed—they are "ambassadors for Christ, as though God did be-"seech men, they pray them in Christ's stead to "be reconciled to God.[3] They are labourers—"workers, together with God, to beseech men

[1] Matth. XXVIII. 20. John XX. 21. [2] Ephes. IV. 12, 13. [3] II Corinth. V. 18, 20.

" that they receive not the grace of God in vain.[1] " For this purpoſe, they are to " Preach the word; " be inſtant in ſeaſon, and out of ſeaſon," that is, at the ſtated ſeaſon of religious aſſemblies, and out of that ſeaſon, when opportunities may occaſionally offer; and " they are to reprove, rebuke, exhort with all long ſuffering and doctrine.[2] "

THESE are titles and offices of great dignity and importance — ſuch as ſhould raiſe our views above temporal things; and which demand the moſt zealous exertions on our part to diſcharge our duty effectually. But inſtead of kindling the unhallowed flame of pride and ſelf-importance in our breaſts; they ſhould rather humble us, and fill us with anxious apprehenſions for the event, when we conſider our inſufficiency for thoſe things, without divine aſſiſtance, and the awful reckoning that is to follow. Becauſe ours is an office of great truſt and reſponſibility, in which we have engaged at the peril of our ſouls; for the faithful execution of which, we muſt give an account to God; and if any of thoſe that are committed to our care, and for whom the ſon of God was crucified, ſhould periſh through our neglect or miſbehaviour, their blood will moſt aſſuredly be required at our hands!

THIS reflection is enough to make every Clergyman tremble for himſelf and others. It ſhould rouſe him to the moſt vigorous exertions, that he may, at leaſt, deliver his own ſoul — that he may not be a partaker of other men's ſins or ruin —

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[1] I Corinth. III. 9. II Cor. VI. 1. [2] II Timoth. IV. 2.
[3] I Corinth. IX. 27.

and, that after he hath preached to others, he may not himſelf be a caſt away!

CARRY this truth then ever in mind——that the ſalvation of Your people is the great and principal object of Your attention. If always preſent with Your thoughts, it will ſerve as a guard on Your conduct, and animate You in Your duty. It ſhews how cloſe and endearing the connection is between You and Your reſpective flocks. That connection contains whatever can awaken or engage the warmeſt, tendereſt affections of the human heart. The effects of it are not limited to our preſent ſtate of exiſtence——they extend to eternity; and on that awful day, which will decide the fate of mankind for ever, You will either be mutual bleſſings, and a crown of rejoicing, to each other; or elſe, mournful witneſſes to juſtify the dreadful doom that will then be pronounced on thoſe who have made ſhipwreck of faith and ſalvation.

THE ſalvation of Your brethren being thus the end of Your miniſtry; it will be proper next to conſider the methods that will be moſt effectual for obtaining this end; ſo that You may fulfill Your miniſtry, and give an account of it with joy to the great ſhepherd and Biſhop of Your ſouls.[1] And here, a large field opens concerning the qualifications and duties of Clergymen——a ſubject of great extent, on which much has been written by Ancients and Moderns.[2] I ſhall, as briefly as I can,

[1] I Peter II. 25.

[2] Many of the writers on this ſubject are enumerated by Dr. BRAY in his *Bibliotheca Parochialis*. Chap. I.

can, deliver what is the reſult of frequent reflection on the ſubject, (the word of God being my principal guide) and I ſhall have an eye to ſuch points as require peculiar attention in our ſituation. For as the different periods of Chriſtianity have been marked by ſome characteriſtics, which diſtinguiſhed them from others, and affected the ſtate of religion; ſo theſe circumſtances require a ſuitable conduct and exertion in the miniſters of religion.

The early ages of the Goſpel were noted for the warm piety and exemplary rectitude of its profeſſors; and for the firm adherence of Chriſtians to their religion, amidſt the moſt cruel perſecutions. At certain times, falſe philoſophy and enthuſiaſm have alternately attempted to corrupt Chriſtianity, and to ſubſtitute their fantaſtic dreams for the rational and heavenly doctrines of the Goſpel. At other periods, a gloomy night of ignorance hath overſpread a great part of the Chriſtian world; owing to the irruption of barbarous nations, who at once deſtroyed the ſeats, the monuments and profeſſors of literature. Abſurdity and error naturally followed ignorance; and Chriſtianity lay a long time under the incumbent load of error and ſuperſtition, till the REFORMATION reſtored it to its original purity and luſtre.

IT is the buſineſs of Eccleſiaſtical Hiſtory to aſcertain with preciſion the various periods when genuine piety, or ſuperſtition—when pure Goſpel light, or error and the various kinds of it, ſeverally prevailed; or in what proportion theſe were blended together. My preſent purpoſe only leads

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me to make the general obſervation——that different periods of Chriſtianity have been diſtinguiſhed by certain characteriſtics which affected the ſtate of religion——and that the times in which we live, are ſtrongly marked by a deplorable lukewarmneſs in profeſſors of the Goſpel——by a melancholly neglect of religious duties and ordinances ——and by an inſatiable rage for diſſipation.

THESE circumſtances deſerve notice, when the methods by which You are to promote the end of Your miniſtry, the ſalvation of Your brethren, are under conſideration; for it nearly concerns You to counteract them by Your life and doctrine, which will require additional labour and circumſpection on Your part.

FOR ſake of order and perſpicuity, I ſhall diſtinguiſh the methods that will conduce to the ſucceſs of Your miniſtry, into thoſe which reſpect Yourſelves perſonally; and thoſe which relate to Your conduct towards others, whether in the miniſtrations of Your office, or Your behaviour and general intercourſe with the world.

I. AND firſt, of thoſe which perſonally concern Yourſelves.

1. IT was ſaid of the Prieſts under the law of Moſes——"The Prieſt's lips ſhould keep know-"ledge, and they (the people) ſhould ſeek the "law at his mouth; for he is the meſſenger of the "Lord of hoſts.[1]" This is equally true of the Clergy under the Goſpel. To their office it appertains

[1] Malachi II. 7.

pertains to convey knowledge and inſtruction to others; and hence our Saviour tells his diſciples, and eſpecially thoſe who are his ambaſſadors—— "Ye are the light of the world;[1]" intimating that their office in the moral world, is like that of the ſun in the material ſyſtem——they are to communicate the light of ſaving truth to all around them.

He that undertakes to inſtruct others, ſhould be well inſtructed himſelf; for no man can communicate any knowledge, of which he is not poſſeſſed. Application to ſtudy is therefore a part of Your duty, which ſhould not be neglected. For whatever ſtock of knowledge You may have had at Your Ordination; yet this will be inſufficient in the progreſs of Your miniſtry; and even that will diminiſh, if care is not taken to preſerve and increaſe it.

The various branches of ſcience are uſeful and ornamental; but *Theology* is the ſubject which ſhould chiefly engage a Clergyman's time and attention. You ſolemnly promiſed at Your Ordination that You would "be diligent in reading of "the Holy Scriptures; and in ſuch ſtudies as help "to the knowledge of the ſame." Such ſtudy therefore is a matter of duty, in conſequence of this promiſe; as well as of neceſſity in various other reſpects.[2]

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[1] Matth. V. 14.

[2] With the ſtudy of the Bible (taking in ſuch books as may help to explain it) I would earneſtly recommend that of Eccleſiaſtical

THE ſtated times of public inſtruction frequently recur. The principles and duties of our religion are then to be explained and enforced, and their mutual connection pointed out. This will ſoon

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cleſiaſtical Hiſtory, and ſome of the primitive Fathers. *Prideaux's Connection* takes in the interval between the Canonical books of the Old Teſtament, and our Saviour's birth; it is a valuable work in many reſpects; and will be a proper introduction to *Euſebius, Socrates, Sozomen, Theodoret* and *Evagrius*, which are uſually printed together, and give an authentic hiſtory of the Chriſtian Church for the firſt ſix hundred years after Chriſt. Among modern hiſtories of this ſort, *Mosheim's* (which is translated into Engliſh by Dr. *Maclaine*) is perhaps the beſt compendium we have, and brings down the hiſtory of the Church to the preſent Century.

Of the early Chriſtian writers, I would particularly recommend the *Apoſtolic Fathers*; and the *Apologiſts* for Chriſtianity, viz. *Juſtin Martyr, Athenagoras, Tertullian* and *Minucius Felix*; alſo *Origen* againſt *Celſus*, and *Cyprian's* works. To theſe few books, I ſhall add *Bingham's Chriſtian Antiquities*; an elaborate and moſt uſeful work, which contains a faithful account of the ſtate, principles, cuſtoms, rites, ceremonies, &c. of the primitive Chriſtians; and which every Clergyman ſhould read.

All theſe books are eaſily procured, and at a low price—they might be purchaſed for about *ſix* guineas. I cannot forbear to ſubjoin here the words of the excellent Dr. *Cave*—Omnibus in hunc modum apparatis .... quid obſtat quo minus ad ſcripta ſanctorum patrum evolvenda feſtinemus, & in hæc ſtudia toto feramur animo? —— Suaviter nos ducunt ..... urbium, gentiumque antiquitates; quanto majori voluptate perfundunt animum Eccleſiæ Chriſtianæ natales & primordia, progreſſus & incrementa? —— Cui non volupe eſt fidem noſtram enaſcentem, & e tot difficultatum fluctibus

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ſoon exhauſt Your firſt ſtock of knowledge, unleſs it is recruited by reading and meditation.

You will often be conſulted on points of moment——on difficult texts of ſcripture——on caſes of conſcience——on diſputed articles of faith, and matters of practice. This at leaſt will happen, where people are ſerious and attentive, and repoſe confidence in their Paſtors, which I truſt is Your caſe. In all theſe inſtances, the reputation of a Clergyman is at ſtake——the ſpiritual intereſts of his people may be deeply concerned; and I need not tell You that he can neither acquit himſelf on thoſe occaſions, with honour to himſelf, or advantage to them, unleſs he is maſter of thoſe ſubjects; and the knowledge requiſite for this purpoſe, can only be acquired by perſeverance in ſtudy.

The principles of our holy faith are ſometimes attacked by infidelity. Fanaticiſm, in a variety of ſhapes, not unfrequently comes abroad, and

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eluctantem intueri, & vi quadam divinitus immiſſa, totum penè mundum ſibimet ſubigentem? Quid denique jucundius, quam cum hominibus candidi pectoris, & infucatæ pietatis vitam traducere; cum his verſari, qui ſuis moribus, doctrina, eruditione, & præclaris monumentis Eccleſiam ornarunt, ædificarunt, unaque nomina ſua æternitati conſecrarunt? Huc nos ducunt, hac nos dulcedine permulcent antiquitates Chriſtianæ. *Prolegom. in Hiſt. Literar. Sect. IX.*

The Hiſtory of the Reformation is alſo an object of importance; every Clergyman ſhould endeavour to gain a competent knowledge of it; eſpecially the Reformation in England, of which Biſhop *Burnet* and Mr. *Strype* give the beſt account.

and would pervert Your people, eſpecially the more ignorant, from the right way; to ſay nothing of the errors which, from other quarters, may attempt to break in, and diſturb Your flocks.

It behoves You, on all thoſe occaſions, to ſtand forth the advocates of truth; and to "ready to drive away all ſtrange and erroneous "doctrines, which are contrary to God's word." Your own reputation, the credit of religion, and the ſalvation of Your people, will be intereſted in Your being able to repell thoſe errors; and to "give a proper anſwer to every man that aſketh "You a reaſon for the hope that is in You, with "meekneſs and fear.[1]" And it will be impoſſible to do this, unleſs You follow the advice given by St. Paul to Timothy—"Give attendance to reading, to exhortation, to doctrine—"meditate on theſe things, give thyſelf wholly to "them; that thy profiting may appear to all.[2]" Hereby indeed You will profit both Yourſelves and others; and You will avoid the imputation of indolence, ſloth, and neglect of what is Your peculiar duty.

2. Another method that will conduce much to the ſucceſs of Your miniſtry, is, the endeavouring daily to impreſs upon Your minds a deep ſenſe of the value of ſouls; and of what conſequence it is to them that You faithfully diſcharge Your duty.

[1] I Peter III. 15. [2] I Tim. IV. 13, 15.

Of how great value the ſouls of men are in the ſight of God, we may learn from that ſtupendous effort of his love to ſave them, by ſending his eternal Son to die for their redemption. And with reſpect to men themſelves, our bleſſed Saviour aſſures us, that it would profit a man nothing, were he to gain the whole world, and loſe his ſoul. [a]

When You reflect on this, and conſider at the ſame time, that on You it much depends, whether Your reſpective flocks will partake of that redemption, and be eternally happy; how ſhould it ſtimulate Your zeal to accompliſh this moſt important end!

Every time a Clergyman looks on his congregation, it ſhould be with tender emotions of love, and anxiety for their everlaſting intereſts. He ſhould view them as the ranſomed of Chriſt's blood, whom the great Shepherd, that laid down his life for them, has committed to his care—— to be trained up in the knowledge of God——to be educated for heaven——and fitted by inward holineſs and purity (which conſtitute the image of God in man) to be inhabitants of the manſions of glory. Theſe conſiderations, if frequently dwelt on, can ſcarcely fail to inſpire a Clergyman with fatherly affection to his ſpiritual children; and excite him to unremitting exertions for their eternal welfare.

3. Another method, and one of the moſt effectual, to promote the ſalvation of Your people, is, to ſet before them in Your own lives, an example

[a] Mark VIII. 36.

example of holineſs, piety and humility. For a Clergyman ſhould Preach by his example, as well as by his ſermons; and ſhew by his own practice, that the duties which he inculcates, are practicable for others.

WITHOUT holineſs, no man ſhall ſee the Lord. [1] A Clergyman muſt be holy on a double account; both as he is a Chriſtian, and a Miniſter. Like all who hope for ſalvation through the Son of God, he muſt daily deny himſelf, take up the croſs, and follow the example of his divine maſter. Without this, he cannot be a diſciple of the holy Jeſus.

As a Miniſter, his profeſſion and duty oblige him to exhort and guide others to holineſs; but what effect can his exhortations have, if contradicted by his practice? His bad example will wholly defeat the ſalutary purpoſes of his office; and it will alſo bring diſgrace on his order, a blemiſh on the Goſpel. If he, who ſhould be a light and guide to others in righteouſneſs, falls away, and lives corruptly; he does, in the moſt aggravated ſenſe, "crucify to himſelf the Son of God afreſh, "and put him to an open ſhame. [2]"

THERE is not perhaps on earth a more deteſtable character, than that of a vicious Clergyman. He is a contradiction to reaſon——a blot in the creation. He pollutes the holy things of God; cauſes many to err and fall; and deſtroys thoſe, for

[1] Heb. XII. 14. [2] Heb. VI. 6.

for whoſe ſalvation he is bound by the moſt ſacred ties to labour daily. [1]

THE bare mention of ſuch a character, excites horror and indignation; which are undoubtedly felt by You, as well as by me; and I ardently pray the Almighty that none ſuch may ever be numbered among us. But ſhould it be our misfortune, it will alſo become an indiſpenſable duty to enforce that authority which God and our Church have given, to deliver our profeſſion, our Church, and holy faith from ſo great a ſcandal.

SAINT Paul exhorts Timothy——"to be an "example to believers, in word, in converſation, "in charity, in ſpirit, in faith, in purity. [2]" This direction includes the inward diſpoſition, as well as the external behaviour of a Clergyman; which he muſt poſſeſs and practiſe, if he would avoid contempt, and be uſeful in his ſtation. He ſhould be

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[1] "There is no man ſo vile as a profane miniſter of religion; "he is of all the moſt abject, the moſt ſelf-condemned, and "deſtitute of plea, and liable to the heavieſt plagues of "another life. If the religion he teacheth be *falſe*, why "does he commend it to his people? If *good*, why does he "not practiſe it? He muſt anſwer for the ſouls he miſleads; "their guilt will be required of him. Oh! the miſchief "of ſuch an example! It wounds many ſouls at once. It "reproaches our religion, undermines our Church, breeds "Diſſenters, produceth open enemies to our order, our "function, and conſtitution. Theſe men are the enemies "of the Church of England." Biſhop *Kidder's* CHARGE, June 2, 1692.——he was Biſhop of Bath and Wells, and author of that learned and elaborate work—*A Demonſtration of the Meſſias.*

[2] I Tim. IV. 12.

be prudent in ſpeech; grave and pious in converſation; glowing with charity and love to others; of a candid, even temper and ſpirit; of uniform, uncorrupt fidelity; and of unſpotted purity in his morals. This is the true primitive ſtandard, delivered by the unerring ſpirit of God, by which a Clergyman ſhould regulate his conduct and temper; and not by the faſhion or ſpirit of a vain and changeable world, which we renounced in our Baptiſm.

From hence it appears, that a Clergyman ſhould not only abſtain from evil; he is to avoid the *appearance* of it. Nor is even this ſufficient—ſomething more than a negative goodneſs is required of him. He ſhould be an active, living example of piety and virtue——of thoſe graces which he inculcates to others. Hereby he may expect a bleſſing on his Miniſtry, that he himſelf will be reverenced, and a due regard paid to his inſtructions.

A Clergyman ſhould be guarded even in his amuſements. Theſe ſhould be ſuch only as are neceſſary for health, and do not employ much of his time, which ſhould be chiefly devoted to his flock and to his ſtudy. In this, as in other things, if he allows himſelf any improper indulgence, his character will ſuffer; and his people will think themſelves hereby authoriſed to proceed much greater lengths. What is even *lawful*, may not by any means be *expedient*. How painful muſt the reflection be to a Clergyman, that his example has led

led others to trifle and waſte away their time, of which they muſt hereafter render a ſtrict account!

In his worldly affairs, ſome care is neceſſary; but he ſhould manifeſt by his conduct, that theſe are only ſecondary objects; and that the ſalvation of his people is the great and primary object which he has moſt at heart.

In a word. I cannot be too earneſt in urging You, nor can You be too diligent in ſtriving, to frame Your lives by the example of our Divine Maſter, and the precepts of his Goſpel; ſince nothing will be ſo conducive to Your happineſs and peace, and to the ſucceſs of Your labours. It would probably aſſiſt You in this good work, if You would, once a year, read over the office of Ordination, and carefully weigh the ſolemn Promiſes You made when admitted into the miniſtry; which I therefore heartily recommend to You.

4. The laſt method, perſonally relating to Yourſelves, which I ſhall mention to inſure the ſucceſs of Your Miniſtry, is, the offering up daily, fervent prayers to Almighty God for his Grace to direct, ſtrengthen and ſupport Yourſelves; to bleſs Your labours; and to diſpoſe the hearts of Your people to receive and improve Your inſtructions.

It is to God that You ought to look for effectual ſuccour and ſucceſs. A Paul may plant, an Appollos water; but God only, by his Grace and bleſſing, can give the increaſe.

EARNEST and anxious therefore ſhould Your prayers be to Almighty God for the ſalvation of Your reſpective flocks. There are no petitions that You ſhould put up more frequently or ardently, than that they may not receive the Grace of God in vain——that the Almighty would take from them all hardneſs of heart, and contempt of his word——and that You may not be puniſhed by their unfruitfulneſs under Your miniſtry.

II. I proceed now in the next place, to point out thoſe methods which concern Your conduct towards others——whether in the miniſtrations of Your office, or Your daily intercourſe with the world——that will conduce to crown Your labours with ſucceſs, and promote the ſalvation of Your people.

1. As Clergymen of the Church of England, You are under ſolemn engagements to conform to the Liturgy, Offices and Rubrics contained in the *Book of Common Prayer*.

ORDER is eſſential to the happineſs and proſperity of every ſociety. Our Church has manifeſted the utmoſt attention to this point; and requires a Declaration of Conformity to the Liturgy, from all who are admitted into her Orders; ſo that her Clergy are not at liberty to alter, add, or diminiſh, in things which ſhe hath preſcribed. Were any to indulge themſelves in ſuch a liberty, it would be a groſs violation of their promiſe and ſubſcription,

tion, which ſhould be conſcientiouſly obſerved; and it might be productive of confuſion, and numberleſs other evils. For if innovations are once begun, who can tell where they will ſtop?——A ſubverſion of all order, and of the very fundamentals of onr religion, might be the conſequence.

I am aware that difficulties may ſometimes ariſe *here*, as in all new countries, in adhering to the directions of the Rubrics on certain points. But without entering minutely on the ſubject, I ſhall beg leave to obſerve in general with reſpect to ſuch caſes——that if a Clergyman makes it appear that he is actuated by a principle of conſcience in conforming to the Rubrics——if he perſeveres with temper and uniformity, and ſhews that his perſeverance proceeds from a ſenſe of duty, not from wilfulneſs, or a disobliging diſpoſition: I am perſuaded, from my own knowledge and experience, that he will in time ſurmount every difficulty.

I muſt therefore requeſt, and ſolemnly injoin You to obſerve a ſtrict conformity to the Liturgy and Rubrics. This is a duty, from which no man can releaſe You. You will find that it will be conducive to Your uſefulneſs, and to the benefit of religion. It is proper and neceſſary in the Clergy of our Church, every where, and at all times——it is peculiarly ſo in our ſituation.

2. PREACHING is an important part of Your duty; concerning which, much might be ſaid; but I ſhall ſtudy brevity. [1]

THE deſign of Preaching is to inſtruct and to perſuade——to inſtruct people in the principles of religion, and in the nature of their duty; and to perſuade them to act ſuitably to thoſe principles, and to practiſe what is their duty.

To inſtruct, requires great perſpicuity of language and method; to perſuade requires argument, earneſtneſs and animation. Plain, perſuaſive, practical ſermons, which contain uſeful and intereſting truths, and are delivered in an earneſt and affectionate manner, may therefore be deemed the beſt——at leaſt, they are beſt calculated for the generality of audiences in this country.

SOME people expect to hear a torrent of eloquence poured out by every man that ſteps into a Pulpit. But this expectation is unreaſonable; becauſe it is no more in every man's power to be an eloquent Preacher, than to be a ſublime Poet.

WHAT is really in the power of moſt public ſpeakers, and what every Clergyman ſhould therefore aim at, is, to command the attention of his

 audience.

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[1] The Ancients, particularly *Cicero* and *Quinctilian*, are deſervedly eſteemed the beſt inſtructors in oratory. Among modern writers of our own nation, none ſeem to have given better directions, or made more judicious obſervations, on the ſubject of Preaching, than Dr. *Lawſon* in his *Lectures concerning Oratory*, and Dr. *Blair* in his *Lectures on Rhetoric and Belles Lettres*, Vol. II.

audience. To obtain this end, the principal requiſites are——that his matter be intereſting——that his language and method be plain and perſpicuous——that he be well heard——that his words be clearly articulated——not too rapidly hurried over, nor drawled out ſo as to weary his hearers——that his manner be ſerious, earneſt and animated——and that the truths he delivers, be felt by himſelf.

THERE is nothing in all this beyond the reach or attainment of any perſon of moderate learning, abilities, and application; and ſurely, when Your influence and ſucceſs depend ſo much upon them, they claim Your ſerious attention. Eſpecially in times like the preſent, when lukewarmneſs hath ſeized ſo many, who muſt be awaked to a ſenſe, and perſuaded to the practice, of their duty; and others again will ſcarcely bear ſound doctrine; but heap to themſelves teachers, having itching ears. [a]

WHAT is here ſaid concerning the mode of delivering ſermons, is applicable to the manner in which our excellent Liturgy ought to be read——it ſhould be read with ſeriouſneſs, ſolemnity, and an awful ſenſe of His preſence whom we addreſs. Our hearts ſhould accompany our words——they ſhould be intereſted in, and feel the importance of, the petitions that are offered, the bleſſings that are implored, and the thanks that are returned. Theſe ſenſations and affections in us, will produce cor-

[a] II Tim. IV. 3.

correſpondent ſenſations and affections in others; for human minds are, in this reſpect, like ſtrings that are in uniſon——if one is ſtruck, the others will vibrate.

The ſubjects to be treated of in ſermons, are very numerous. Whatever truths the Almighty hath been pleaſed to reveal concerning himſelf, his nature, and government, or concerning the redemption of mankind by his bleſſed Son; the various duties we owe to God, to the King, and to each other; the temper, diſpoſition, and other qualifications required in men that they may partake of everlaſting happineſs; the grounds of what is uſually called Natural Religion, and their correſpondence with thoſe of Revelation; are all before the Preacher. In ſo rich a variety, and ſo extenſive a choice, that man muſt be very unfortunate, or labour under ſome deficiency of judgment or taſte, who employs his time, or entertains his audience, with a ſubject that is not edifying.

Although no point of moment ſhould be wholly neglected; and a Preacher ought in the language of St. Paul, and after his example, "to "declare the whole counſel of God;[1]" yet it may be expedient to dwell oftener and more minutely on ſome truths, than on others.

"Other foundation" of faith, hope, and ſalvation, "can no man lay, St. Paul aſſures us, "than that is laid, which is Jeſus Chriſt.[2]" This foundation

[1] Acts XX. 27. [2] I Corinth. III. 11.

foundation the holy Scriptures have, and from them the Church of England hath, laid; and "every man ſhould take heed how he buildeth "thereupon.[1]" The peculiar and diſtinguiſhing doctrines of Chriſtianity flowing from hence, ſhould be frequently explained and inculcated to a Chriſtian audience——ſuch as faith in the holy and undivided Trinity; man's fall and degeneracy through ſin, and reſtoration by Jeſus Chriſt——the neceſſity of faith in the ſon of God; of attonement for ſin through his ſacrifice on the croſs; of repentance and amendment of life——the neceſſity of divine Grace to aſſiſt our infirmities, ſupport us under temptations, and to prepare us, by ſanctification and holineſs, for future happineſs——the inſufficiency of our own works to Salvation, and the efficacy of true faith for our acceptance with God, and to produce in us the fruits of good living and conformity to his will.[2]

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[1] I Corinth. III. 10.

[2] Archbiſhop *Secker*—after enumerating theſe, and other evangelic doctrines, which he enjoins his Clergy to Preach, makes the following obſervations——"The truth, I fear, is, that "many of us have dwelt too litle on theſe doctrines in our ſermons: By no means, in general, from disbelieving or ſlighting them; but partly from knowing that formerly they had "been inculcated beyond their proportion, and even to the "diſparagement of Chriſtian obedience; partly from fancying them ſo generally received and remembered, that little "needs to be ſaid, but on ſocial obligations; and partly "again from not having ſtudied Theology deep enough, to "treat

THE Almighty, who knows beſt what is adapted to our caſe, and will be moſt efficacious for our amendment, hath revealed thoſe truths on purpoſe to guide us in the path of eternal life; theſe, his Ambaſſadors ſhould therefore preach; not deviating into ſubjects foreign from their office—ſuch as may ſerve to diſplay their own talents; gratify ſome particular fancy in themſelves or others; or be ſubſervient to worldly purpoſes. It is peculiarly neceſſary to inculcate thoſe Evangelic truths among us at preſent; not only becauſe many ſeem to know little of them; but becauſe that, next to Your good example, they will be moſt effectual to rouſe men from the wretched ſtate of languor and lukewarmneſs which prevails, and counteract the vices which we have daily cauſe to lament. Preaching thoſe doctrines, and explaining them ſoundly, will alſo prevent Your people from being miſled by the errors that border on, and proceed from a perverſion of, them, which may be propagated among You.

AND let me add—that a real Chriſtian, a diſciple of Jeſus Chriſt, is one who not only believes in him; but who alſo daily imitates his example, his temper, diſpoſition and humility—who denies himſelf, renounces ſin, and devotes himſelf to the ſervice and will of God. It is the buſineſs

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"treat them ably and beneficially: God grant it may never "have been for want of inwardly experiencing their im- "portance." *Charge to the Clergy of the Diocese of Canterbury* 1758.

buſineſs of Clergymen, and the deſign of Preaching in particular, to convince men of this, and perſuade them to live accordingly; and the truths revealed in the Goſpel are the moſt likely to ſucceed in accompliſhing this purpoſe. We know they had this effect in primitive times; and with the bleſſing of God, they may have the ſame effect at this day.

The temporal ſtate and condition of individuals, are not more various than their ſpiritual. Some are weak in the faith, as St. Paul expreſſes it, and others are ſtrong. Many are lukewarm, whilſt ſome have a zeal that is not according to knowledge. Some are bowed down with ſorrow; or languiſhing under weakneſs of mind, doubtful and deſponding about their ſalvation, and require the conſolatory truths and promiſes of God's word to ſupport them: whilſt others again muſt be awakened by the terrors of divine Juſtice from their hard ened, inſenſible ſtate. Some wander in the path of error, and are to be recalled into the right way; others again need only to be encouraged to proceed as they have begun.

Infinitely diverſified indeed are the ſituations and diſpoſitions of mind to which the divine word is to be addreſſed; a Clergyman therefore, if he would be truly uſeful, ſhould attend to this; and follow St. Paul's direction to Timothy—— "Study to ſhew thyſelf approved unto God, a "workman that needeth not to be aſhamed, right-

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"ly dividing the word of truth.'[1]" He ſhould inſtruct, exhort, reprove, and rebuke, as circumſtances require.

But when he rebukes, it ſhould be done ſolely from a principle of love, a ſenſe of duty, and a regard for the ſpiritual welfare of his brethren. The reproof ſhould both really and apparently proceed from benevolence. Neither on this, nor on any other occaſion, ſhould any thing perſonal, reſentful or ſelfiſh——nor any thing indelicate, or inconſiſtent with the dignity and ſacredneſs of the place, ever proceed from the pulpit.[2]

Among

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[1] II Tim. II. 15.

[2] In the ſixth century, *Gregory the Great* wrote his *Paſtoral*, on the qualifications and duties of the Clergy——a book which was formerly held in high eſtimation. It is divided into *four parts*; and moſt of the *third part*, which is larger than all the other three, is employed in directing Paſtors how to inſtruct their flocks——how to vary their inſtructions according to the ſtate and diſpoſition of their hearers. Aliter admonendi ſunt viri, ſays he, atque aliter feminæ——Aliter admonendi ſunt gulæ dediti, aliter abſtinentes——Aliter admonendi ſunt ſeminantes jurgia, aliter pacifici——Aliter admonendi ſunt qui illicita quæ faciunt, etiam laudant; atque aliter qui accuſant prava, nec tamen devitant &c. He proceeds thus through *ſix-and thirty* different heads; and points out, under each, the arguments which he conceives to be beſt adapted to the caſe.

Greg. M. opera Vol. II. Tom. 3. p. 181—226. Edit. Antwerp. 1615.

AMONG the relative duties, which it is Your buſineſs to explain, one of the principal is that which is due from ſubjects to the Sovereign. On this, the peace, order and welfare of Society greatly depend. Accordingly, holy ſcripture has ſtrongly inculcated this duty, and bound it on the conſciences of Chriſtians.

WE are commanded — "to fear God and "honour the King — to ſubmit ourſelves to the "ordinances of man, for the Lord's ſake: Whether "it be to the King, as ſupream; or unto Go-"vernors, as unto them that are ſent by him for "the puniſhment of evil doers, and for the praiſe "of them that do well. [1]" We are injoined to "be ſubject unto the higher powers, as ordained "of God; and this for conſcience ſake; becauſe "rulers are not a terror to good works, but to the "evil. [2]"

I queſtion not but Your inclinations coincide perfectly with Your duty to impreſs theſe ſentiments of Loyalty, order and ſubmiſſion on the minds of Your people. We have every motive of attachment to our Sovereign and the Conſtitution that can influence the human heart. To be a Britiſh ſubject, with its concomitant advantages, is to poſſeſs more political happineſs, and greater privileges, than fall to the ſhare of any other ſubjects on earth: And we have a gracious and moſt amiable prince

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[1] I Peter II. 13, 14, 17. [2] Rom. XIII. 1, 3, 5.

prince for our King, who is a father to his ſubjects ——a pattern of every Chriſtian and princely virtue.——Theſe things exhort and teach; and they will be conducive to order, peace, and happineſs in our land.

On this ſubject, I ſhall juſt ſuggeſt a particular or two more. It will be moſt adviſeable for a preacher not to ſpend much time in proving points which no body doubts; or in ſtating objections, which perhaps none of the audience ever heard or thought of. Neither of theſe can tend to edification. Indeed if any notorious error be prevalent, and is likely to pervert any of his flock, a Clergyman ſhould interpoſe, and endeavour to prevent the evil. But I have often found that this may be done more effectually, by ſhewing in few words, and as it were incidentally, how inconſiſtent the error is with ſome clear text of ſcripture, or with the analogy of faith, than by a formal refutation.

In ſhort——the pulpit ſhould not be made a ſtage of contention or controverſy. It ſhould be ſacred to the Goſpel only; the pure doctrines of which ſhould be delivered from thence with earneſtneſs and affection. When this is done, let us commit the iſſue to God, and implore his bleſſing. With regard to the effect of Sermons, I ſhall only repeat an obſervation of the excellent and truly primitive Biſhop of Sodor and Man, Dr. *Wilſon*, as it coincides exactly with my own opinion—— "We muſt ſpeak to the heart, as well as to the "underſtanding. While we attack men's reaſon

" only, they will hear with patience; but when we " attack the heart and its corruptions, then they " are uneaſy. I would rather ſend away a hearer " ſmiting his breaſt, than pleaſe the moſt learned " audience with a fine ſermon——[1] "

3. CATECHISING is a duty of great importance, always practiſed in the Chriſtian Church; and ſtrictly injoined by the Church of England in her Canons and Rubrics.

THE benefits of early inſtilling the principles of our holy faith into the minds of children, are obvious and great. Our Church has provided a moſt excellent Catechiſm for the purpoſe, which compriſes, in few words, the fundamental truths of Chriſtianity, and the ſeveral duties we owe to God, to our neighbour, and to ourſelves.

OF

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[1] Bp. *Wilſon's* Works, Vol. I. p. 253. 4to.——Similar to this, is the obſervation of Biſhop *Burnet*——" That ſermon " that makes every one go away ſilent and grave, and haſten- " ing to be alone, to meditate or pray over the matter of it " in ſecret, has had its true effect." *Paſtor. Care*, p. 200. Edit. 1736.

' The fineſt encomium perhaps ever beſtowed on a Preacher,' ſays Dr. *Blair*, ' was given by *Louis* XIV. to the eloquent ' Biſhop of Clermont, Father *Maſſillon*. After hearing him ' preach at Verſailles, he ſaid to him, " Father, I have " heard many great Orators in this chapel; I have been " highly pleaſed with them; but for You, whenever I hear " You, I go away diſpleaſed with myſelf; for I ſee more of " my own Character." *Blair's Lectures on Rhetoric*, Vol. II. p. 331. Edit. 1785.

Of how much conſequence it is that Children ſhould be inſtructed in theſe, You muſt be ſenſible. The firſt impreſſions that are made upon the human mind, are the moſt laſting——they generally adhere to us in advanced age, and greatly contribute to determine our character, and direct our conduct, through life. When good principles have got the *firſt* poſſeſſion, they will ſhut out thoſe that are bad; and a ſenſe of religion, in the early ſtage of life, will check irregularities, to which we are then very ſubject, and prevent numberleſs evils. Hereby, in ſhort, a byaſs will be given on the ſide of virtue, order and religion; and thoſe who would reform mankind, ſhould begin with rightly inſtructing the riſing generation.

I therefore recommend very earneſtly a due attention to this part of Your duty——not for a few weeks only; but during the whole ſummer ſeaſon. If parents or maſters ſhould be negligent in ſending their Children to be Catechiſed; fail not to remind them of their duty. Exhort them to unite their endeavours with Yours, to train up their Children in the knowledge and fear of God.

When Children, and others more advanced in years, are thus duly inſtructed, ſo that they can give an account of their faith according to the Catechiſm; they may then partake of that ſcriptural and beneficial Rite of *Confirmation*, which I ſhall hereafter, with God's aſſiſtance, adminiſter in the ſeveral parts of this Dioceſe, and elſewhere in my extenſive charge, to ſuch as are properly prepared.

This

This Ordinance was religiouſly obſerved in the primitive Church, and attended with ſalutary effects——may it be productive of ſimilar effects among us, and help to revive a ſpirit of true religion among us.[1]

4. The two Sacraments, Baptiſm and the Lord's Supper, are ſacred ordinances, on the due and regular adminiſtration of which, much depends; and therefore You cannot be too careful in adhering to the directions of our Church reſpecting them.

It gives me concern to underſtand that the practice of adminiſtring Baptiſm in private houſes, prevails

[1] The Church of England hath not fixed the age at which perſons are to be Confirmed. The Rubric only mentions the *years of diſcretion*, as the proper time; which in ſome is earlier, in others later. Perhaps the age of *fourteen* years is as fit as any, and the earlieſt at which perſons ſhould be admitted. They are then generally capable (and ſeldom ſooner) of knowing their duty, the obligations they are under, and of taking on themſelves their Baptiſmal engagement.

In this country, where, till lately, there was no opportunity of being Confirmed, it is a queſtion of ſome moment——Whether thoſe who have received the Lord's Supper, ſhould preſent themſelves to be Confirmed? I have not time now to diſcuſs this queſtion; and ſhall only give my opinion upon it, which is——that the one ordinance does not ſuperſede the other; and that receiving the Lord's Supper, when there was no opportunity of being Confirmed, ſhould not prevent people from preparing and offering themſelves to be Confirmed, when the latter is in their power. This opinion is the ſame with that of Biſhop *Taylor*, Mr. *Wheatly*, Archbiſhop *Secker*, and other eminent Divines of our Church, on this point.

prevails ſo much in ſome parts of this Dioceſe, that few Children, in thoſe parts, are brought to the Church to be baptiſed. Theſe, among other, bad effects muſt follow this practice—it will diminiſh the ſolemnity of this holy Sacrament; and people will gradually loſe a ſenſe of its nature, deſign, benefits, and obligations thereby laid on the Baptiſed and their Sponſors. It will be conſidered as a mere outward ceremony, which cuſtom as introduced, and be obſerved from cuſtom only.

I muſt here remind You of what the Rubric directs on this head—"That the Curate ſhall "often admoniſh and warn the people, that, with-"out great cauſe and neceſſity, they procure not "their Children to be baptiſed at home in their "houſes." It is therefore Your duty to check this irregular practice; which I requeſt You would do by mild and earneſt admonition at firſt; and if this does not ſucceed, by declining to adminiſter Baptiſm in private, except in the caſe of ſickneſs.

The Church of England requires that every Pariſhioner ſhall receive the Sacrament of the Lord's Supper at leaſt three times in the year, of which Eaſter is to be one. That they may have an opportunity of doing ſo, this Ordinance ſhould be adminiſtred, not only at the three great Feaſts, Chriſtmas, Eaſter, and Whitſunday, but as often beſides, as may be convenient. The general practice is, to have the Communion the firſt ſunday of each month; or once in ſix weeks—a

practice

practice which You would do well to introduce, if hitherto omitted.

If Your Parishioners are negligent in observing this duty, it is Your business to point out their obligation to obey the commandment of our Lord ——"to do this in remembrance of him." You should lay before them, earnestly and affectionately, the guilt of disobeying this positive command; and explain the benefits of complying with it.

If any of those who communicate "be a "notorious evil liver," You are authorised by the Rubric, and it is Your duty, to admonish him not to come to the Lord's Table untill he hath repented and amended. A neglect of this Discipline will be very injurious to religion, and give great scandal to people that are serious. I must therefore desire that You would be mindful to enforce it; but at the same time, to do so with the utmost tenderness, temper and caution. Let Your manner clearly evince——that the dictates of conscience, the interests of religion, the benefit of the offending party, and the edification of all, are Your only motives.

These are some of the principal branches of Your public duty; by the faithful and diligent performance of which, You will promote the salvation of Your people. They are stated parts of Your office, which every Clergyman is indispensably obliged to observe.

5. But

5. But there are two or three other particulars, which I would recommend, as peculiarly neceſſary in our ſituation, to inſure the ſucceſs of Your miniſtry.

One is, that You would, as often as You conveniently can, Viſit Your ſeveral Pariſhioners; not only in Sickneſs, which is a part of Your ſtated duty, but when they are in health. I am aware that the pariſhes of ſome are extenſive, and the inhabitants much ſcattered, which will occaſion ſome difficulty. But thoſe who are near, may be frequently viſited; and once a year might ſerve for thoſe who are remote and difficult of acceſs.

These viſits may be made greatly beneficial to religion; and I ſpeak this with confidence, from my own knowledge. Your people will expect to be viſited; they will be diſguſted if You neglect it. By viſiting them, You will obtain a more exact knowledge of their ſtate; they will conſider it as a mark of Your regard for them; hereby You will gain their affection and confidence, and they will be more ready to hearken to and follow Your inſtructions.

Another particular which I recommend, is, that You would promote, as much as You are able, the religious obſervation of the Lord's Day. The two crimes, againſt which the Almighty expreſſed the warmeſt indignation, and puniſhed moſt ſeverely, under the Moſaic diſpenſation, were Idolatry, and Breach of the Sabbath. By the one, that worſhip which was due to him only, was transferred to idols; by the other, he was robbed of

that public homage which he claims; both led to the moſt ſhocking enormities, and degeneracy of principle as well as practice.

A profanation, or neglect of Sunday, will lay conſcience waſte, wear off, in time, all ſerious thoughts of God and religion, inſenſibly corrupt the heart, and terminate in groſs transgreſſion—— probably in the blackeſt crimes. On the other hand, a due obſervation of the day, can ſcarcely fail to keep up a ſenſe of religion, and to check the evils which I have mentioned. This being the caſe, no more, I truſt, is neceſſary to call forth Your exertions for promoting this neceſſary duty.

The third particular which I referred to, and do heartily recommend, is, that You would endeavour to have the worſhip of God ſet up in the ſeveral families of Your reſpective flocks.

Thoſe families who begin and end the day with God, are certainly the likelieſt to ſhare in his bleſſings; and the individuals that compoſe them may look for his grace, direction and protection; they will alſo bid faireſt to diſcharge their reſpective duties with honour and fidelity; as huſbands or wives, as children or ſervants. On the other hand, the wrath of God is denounced on the *families* that call not on his name. [1]

How ſuch dependent creatures as we are, can neglect ſo neceſſary a duty and ſervice, is truly aſtoniſhing! We live, and move, and have our being in God; to him we muſt confeſſedly look for whatever we want, or hope for; and he is daily pouring

[1] Jerem. X. 25.

pouring bleſſings with an unſparing hand upon us: Yet we neglect to pay him homage, or thank him for his goodneſs, or implore his guidance and protection! We are aſſiduous enough in taking care of ourſelves; our children and ſervants have due attention paid to them; even our domeſtic animals, nay, our very ſwine, as one expreſſes it, are ſerved: The God of heaven only, the ſource of all our mercies, is forgotten and neglected!

It would be very injurious to You, to ſuppoſe that any of You neglect Family Prayer. I hope and believe better of You, and that You are punctual in the diſcharge of this duty. Your example, joined with public exhortation, and private admonition, may, with the bleſſing of God, prevail in having this moſt beneficial duty revived, and generally practiſed. And if You ſucceed in this, it will unqueſtionably prepare the Way for, and inſure, farther ſucceſs in Your miniſtry.

6. As to Your general intercourſe with others, it ſhould ever be remembered—that the eyes of mankind are turned to a Clergyman's conduct; he is narrowly and ſtrictly watched; and a malicious world will readily ſeize any miſtep, any irregularity, or even failing, that can be turned to his diſadvantage; and with his character, religion will be ſure to receive a wound.

This ſhews how cautious and guarded You ought to be, that all juſt cauſe of reproach and offence may be cut off. What is commonly

deemed lawful in others, may be very improper and inexpedient in You. All haſty and raſh language; all detraction, or the ſeeming approbation of it in others; [x] all levity in converſation; all trifling, and waſting of time, ſhould be carefully avoided: As well as every thing that would ſhew inattention to Your character, or the great object of Your function.

A Clergyman may be chearful without levity, and ſerious without the gloom or peeviſhneſs of a Recluſe; and religion is never more inviting, nor appears to greater advantage, than when accompanied with that eaſy chearfulneſs, which benevolence and conſcious rectitude inſpire. But in the midſt of his chearfulneſs, and in every ſituation, a Clergyman ſhould never forget that he is the Ambaſſador of Jeſus Chriſt; his converſation ſhould be holy, humble and inſtructive, agreeably to that character; and his heart ſhould be alive to all the feelings of humanity towards others.

HAPPY is that Clergyman who can appeal to his people, as St. Paul did to the Theſſalonians—— "Ye are witneſſes, and God alſo, how holily, and "juſtly,

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[x] Cave .... ne aut linguam aut aures habeas prurientes; id eſt, ne aut ipſe aliis detrahas, aut alios audias detrahentes. —— Neque vero illa juſta eſt excuſatio, "Referentibus aliis "injuriam facere non poſſum." Nemo invito auditori libenter refert. Sagitta in lapidem nunquam figitur; interdum reſiliens percutit dirigentem. Diſcat detractor, dum te videt non libenter audire, non facile detrahere. *Hieronymus ad Nepotian.*

"justly, and unblameably we behaved ourselves "among you. [1]"

7. With respect to those who are not of our communion, a candid, brotherly and respectful behaviour should be observed towards them; as indeed it should to all mankind. We may be firmly attached to our principles, without illiberality, or a spirit of malevolence to others; and if it be possible, as much as lieth in us, we should live peaceably with all men. [2]

It is truly painful and mortifying to see a furious Bigot, pretending a zeal for the Gospel; yet wholly destitute of that temper required by the Gospel, and ignorant of the two first and principal lessons taught by it, Humility and Benevolence. Perhaps he tramples on every dictate of truth and moral rectitude, as well as of charity, that he may serve the contracted system which he has adopted. Such men——and alas! there are too many of them——mistake the workings of their fallen nature, of their narrow prejudices, and selfish, unhappy temper, for a regard to religion; although they injure it in the most essential manner. People are apt to judge of principles by their effects. Were a judgment to be formed of Christianity from the conduct of these men, (and many there are inclined to do so) in how shocking a light must it appear!

I trust

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[1] I Thessal. II. 10. [2] Rom. XII. 18.

I truſt it is unneceſſary to caution You againſt ſuch a procedure. Let us ſhew by our Chriſtian ſpirit, by our regularity, and order, how much better our principles are than theirs; and this will be the moſt effectual method to ſoften and remove their prejudices, and win them to the right way. The members of our Church have always been diſtinguiſhed by liberal ſentiments——may they ever continue to be ſo diſtinguiſhed.

SENSIBLE I am, that notwithſtanding Your utmoſt caution, regularity, and endeavours to ſerve the beſt intereſts of religion; there may be unreaſonable men, ſtrangers to the Chriſtian temper, and ſo regardleſs of their own duty, or Your difficulties, that they will oppoſe and revile You.

ON which I ſhall only obſerve——that if this ſhould be Your misfortune, or mine; it is a trial to which we ſhould patiently ſubmit, as coming by the permiſſion of God. Our bleſſed Lord hath warned us to look for ſuch things; and hath alſo taught us how to behave——"I ſay unto You, love "Your enemies; bleſs them that curſe You; do "good to them that hate You; and pray for them "that deſpitefully uſe You and perſecute You: "That Ye may be the children of Your Father "which is in heaven. [a]"

THIS

[a] Matth. V. 44, 45.

THIS line of conduct was purſued by the primitive Chriſtians, who were unjuſtly reviled, maliciouſly ſlandered, and cruelly perſecuted; yet they literally followed our Saviour's directions; and the principles which produced ſuch amiable effects in them, finally triumphed over all the malice and oppoſition of ungodly men. [1]

LET us go and do likewiſe; repoſing our truſt in God; looking up to him for ſupport; committing the iſſue of our affairs into his hands, who knows how to deliver his ſervants, and to proſper their labours. Let us take care not to deſerve ſuch treatment; and endeavour to have the anſwer and conſolation of a good conſcience, by perſeverance in faithfully doing the work of our maſter; ſtriving to revive the almoſt expired lamp of piety; pitying our brethren, who have no pity for themſelves, and labouring to pluck them as brands out of the fire. [2] "In all things approving ourſelves "as the miniſters of God, in much patience; by "pureneſs, by knowledge, by long ſuffering, by "kindneſs, by love unfeigned, by the word of "truth, by the armour of righteouſneſs on the "right hand, and on the left; through honour "and diſhonour; through evil report, and good "report. [3]

HEREBY we may poſſibly diſarm malice, and turn aſide the ſhafts of calumny——perhaps, win over

[1] See the Apologies of *Juſtin Martyr*, *Athenagoras*, *Tertullian*, &c.

[2] Zechar. III. 2. [3] II Corinth. VI. 4, 6, 7, 8.

over and convert our adverſaries. We ſhall aſſuredly have peace of mind; and *that* peace of God which this world can neither give, nor take away. And when finally called to give an account of our ſtewardſhip, we ſhall be able to do it with joy; and like the ſervant who improved his talents, we ſhall alſo receive the approbation of the maſter we ſerved——"Well done, good an faithful ſervant, "enter thou into the joy of thy Lord.[a]"

[a] Matth. XXV. 21.

FINIS.

APPENDIX.

APPENDIX.

No. I.

ON Wedneſday, June 18, 1788, immediately after the preceding *Charge* was delivered, the following *Addreſs* was preſented to the Biſhop of Nova Scotia by the Clergy——

RIGHT REVEREND SIR,

WE, the Clergy of the eſtabliſhed Church of Nova Scotia, now firſt aſſembled by your Authority in a regular Viſitation, beg Leave to congratulate you upon your ſafe Arrival in your Dioceſe. We have long lamented the languiſhing State of Religion and Literature in this Part of the Britiſh Dominion; and the particular Diſadvantages we laboured under, in Conſequence of our not being favoured with a reſident Biſhop. We acknowledge the paternal Attention of our Sovereign in appointing one to preſide over us, who from his perſonal Character, and intimate Acquaintance with America, is ſo well qualified for the important Truſt: And you may be aſſured, that we,

on our Parts, ſhall always be ready, as far as we are able, to ſtrengthen your Hands, and promote your benevolent intentions. We promiſe to render to you, at all Times, that canonical Obedience which is due to your elevated Station: And we flatter ourſelves, that by a cloſe Application to our miniſterial Duties, and by ſteadily preſerving Friendſhip and Harmony among ourſelves, our united Endeavours to promote the Intereſts of the Redeemer's Kingdom may be attended with Succeſs. It is our ſincere Prayer, that he who is the great Shepherd and Biſhop of Souls may forever direct and proſper you; and that you may be long continued an extenſive Bleſſing to thoſe whom the Providence of God has committed to your Care. We are, Right Reverend Sir,

With all due Reſpect,

Your moſt affectionate and dutiful Sons,

Mather Byles, d. d.
William Walter, d. d.
Joshua Wingate Weeks.
Roger Viets.
John Wiswall.
Richard Money.
John Eagelson.
William Ellis.
John H. Rowland.
Bernard Michael Houseal
Thomas Shreeves.

To which the Biſhop returned the following Anſwer:

My Reverend Brethren,

I Heartily thank you for your affectionate Addreſs and Congratulations; which are the more pleaſing to me, as I believe them to be perfectly ſincere.

The Appointment of a reſident Biſhop in this Country has relieved the eſtabliſhed Church from many, great, and unparalleled Hardſhips; and for this Inſtance of His Majeſty's paternal Goodneſs, the real Friends of our Church ſhould praiſe the Almighty, (for the Hearts of Kings are in His Rule and Governance) and alſo teſtify their Gratitude to our Sovereign by an unſhaken Attachment to his ſacred Perſon and Government. The Sentiments which you have expreſſed on this Head are very proper; and I truſt your Endeavours will not be wanting to impreſs them upon others.

That the benevolent Deſigns of His Majeſty in this Appointment, may be accompliſhed, is my earneſt Wiſh. No Objects are nearer my Heart, than to ſee the Redeemer's Kingdom flouriſh; the mild Spirit of his Goſpel prevail, and its Laws obeyed; the Benefits of Literature, the Bleſſings of Harmony, Order and Loyalty, extenſively diffuſed in this Dioceſe: The Aſſurance of your Readineſs to aſſiſt in promoting theſe, muſt therefore afford me the trueſt Satisfaction, ſince ſo much depends on your Exertions for the Purpoſe; and I

hope, with the Bleſſing of God, that our united Efforts, guided by Diſcretion and prudent Zeal, will be attended with Succeſs.

Love is the Characteriſtic, the diſtinguiſhing Badge of Chriſtians. By cheriſhing this Virtue among yourſelves, as you mention, and towards others, you will evince yourſelves to be the Diſciples of Him who is the Author of our holy Religion, and ſet a laudable Example to your reſpective Flocks.

My future Conduct will manifeſt, I truſt, on every proper Occaſion, the ſincere Affection and Reſpect which I have for you: And beſides the Aſſiſtance of your Advice and miniſterial Labours, I requeſt your fervent Prayers that God may enable me to diſcharge my Duty; for without his Aid, our Thoughts and Endeavours will be vain and fruitleſs: I ſhall not ceaſe to offer mine in your Behalf. May the Almighty take you under his ſpecial Care and Direction, and enable you ſo to fulfil your Miniſtry, that you and the People reſpectively committed to your Charge, may be mutual Bleſſings, and a Crown of rejoicing to each other, on that awful Day which will forever determine the Fate of Mankind.

CHARLES NOVA SCOTIA.

No. II.

SUNDAY SCHOOLS.

THE deſign of theſe Schools, is—— 1. To teach the children of the poor to Read, without interfering with any buſineſs or employment of the week-days. 2. To give thoſe children early habits of attending Church, and accuſtom them to the worſhip of Almighty God. 3. To inſtruct them in their duty to God, and their fellow creatures. And 4. To prevent the profanation of the Lord's Day, which uſually terminates in vice, profligacy and ruin.

THE methods that are adopted in the Schools, are well calculated to accompliſh theſe ends. The children go twice to Church every Sunday; and when there, due attention is paid to their behaviour. They are taught to read; and the New Teſtament, and other proper books are put into their hands, when they are capable of reading them. They are regularly catechiſed; inſtructed in the duties of Chriſtianity; and warned of the guilt and fearful conſequences of ſin, whether committed by words or actions. In ſhort, thoſe principles are inculcated, which naturally tend to guard them againſt vice and irreligion; to make them humble, virtuous, and contented with their ſtate; and fit them to be uſeful, induſtrious members of ſociety.

With this design, and on this plan, Two Sunday Schools are opened in Halifax, one for Boys, under a Master; the other for Girls, under a Mistress; both of them persons of good character, and competent to the office; and the Schools are managed according to the following Regulations and Rules; which are here inserted, together with the preceding account of the general design of the Schools, for the use of those who are desirous to promote similar institutions. Several of the Clergy had applied for copies of them, with this laudable intention; but I had not leisure to transcribe them. In drawing up those Rules, (when the Schools were first opened) I availed myself of some which had been published in England before I left it; these however are fuller, and comprize many more particulars, than any others that I have met with.

General Regulations for the Sunday Schools in Halifax.

1. No Children are to be admitted under the age of Six years; nor whose parents can easily afford to pay for their tuition.

2. Nothing is to be taught in the Schools, but what is suitable to the design of the Lord's Day; and may tend to preserve the Children from ignorance and immorality.

3. The Schools are to be visited the first Sunday in every month; and the Children then examined

mined as to their progreſs in reading and the Cate-chiſm. Inquiry is alſo to be made concerning their behaviour; the moſt diligent and regular ſhould be noticed, and encouraged to proceed in the ſame line; and delinquents admoniſhed or expelled.

4. Upon the admiſſion of Children, their parents ſhould be called before the Viſitors, and told——It is expected, that they will punctually ſend their Children to School——that they will attend Church themſelves as well as their Children, thereby ſetting them a good example——and, that they will refrain from every thing that would corrupt their Children, or defeat the good deſign of thoſe Sunday Schools.

5. When the Schools are ſupported by ſubſcription, no Child is to be admitted without a recommendation to the Viſitors from a ſubſcriber.

6. The Incumbent, or officiating Clergyman, in every pariſh where Sunday Schools are opened, is always to be a Viſitor. If the Church Wardens, or any other well-diſpoſed perſons are willing to give their attendance, and aſſiſt in promoting this work of benevolence and humanity, their concurrence and aid will be gratefully accepted, and may contribute much to its ſucceſs. Many perſons are heartily inclined to ſerve the beſt intereſts of their fellow-creatures, if they knew *how*; or could be ſure their endeavours would be effectual: In the preſent caſe, the method of doing this, is obvious and eaſy; and little or no doubt can be entertained of the ſucceſs.

Rules for the Children.

1. Every Child muſt be in School at or before 9 o'clock in the morning every Sunday; and at or before 2 o'clock in the afternoon.[1] After Church, in the afternoon, they return to School, and continue there till 6 o'clock.

2. The Children are to be clean; their hands and faces waſhed, their heads combed, and as decently clothed as their circumſtances will admit.

3. All the Children muſt attend Church twice every Sunday; and their behaviour at Church is to be decent and devout.

4. No Child ſhall remove out of its place at School, without leave of the Maſter or Miſtreſs; nor play, nor talk, nor whiſper, upon any account whatever; all the Children muſt behave decently and quietly; endeavouring diligently to learn the leſſons or taſks aſſigned to them by the Maſter or Miſtreſs.

5. Every Child will have a numbered Ticket, to be kept by the parents; and if any parent deſires leave of abſence for his Child, the Ticket muſt be produced to the Maſter or Miſtreſs, and the reaſon aſſigned why leave is requeſted.

6. If any Child is guilty of lying, ſwearing, ſpeaking indecent words, or of any other groſs tranſgreſſion, or is abſent without leave; ſuch Child

[1] The hours of attendance may be varied according to the ſeaſon, or other circumſtances.

Child ſhall be privately admoniſhed by the Maſter or Miſtreſs, for the firſt offence; publickly reproved for the ſecond; and for the third time of offending, ſhall be reported by the Maſter or Miſtreſs to the Viſitors, who may either expel the delinquent from the School; or accept a ſubmiſſion, and earneſt promiſe of amendment.

7. Theſe Rules ſhall hang up in the Schools, and be read to the Children by the Maſter and Miſtreſs on the firſt Sunday in every month.

Rules for the Teachers.

1. The Maſter and Miſtreſs are to be diligent in teaching the Children to read with propriety, and to obſerve the pauſes, and right modulation or tone of voice; in making the Children learn their Catechiſm and other leſſons; in watching over their behaviour, and in diſcharging the ſeveral other duties of their office.

2. The Children ſhould be thrown into claſſes; all the readers, or perhaps the beſt readers, ſhould be put in one claſs; the reſt are to be diſpoſed of, and ranged, at the diſcretion of the Teachers.

3. The Teachers are to inſtruct the Children in the duties of religion according to the Holy Scriptures; and endeavour to impreſs their minds deeply with a ſenſe of decency, order and ſubordination——of the happy effects of being virtuous and religious, and the ſad conſequences of ſin and vice,

vice, both in time and in eternity. The Children are particularly to be cautioned againſt keeping bad company; againſt injuring any perſon or thing; againſt lying, ſwearing, ſtealing, and profane talk.

4. The Children in general are to be treated with mildneſs, and led to improvement by perſuaſion; but if ſeverity ſhould be neceſſary, it muſt be uſed, though with diſcretion and moderation.

5. The Teachers are to be attentive in making the Children take care of their books. Each time the Schools break up, the Teachers, or ſome one for each, ſhould collect the books, and lay them up in a ſafe place; the Children are not to riſe and bring them, which would occaſion confuſion; and ſtrict order muſt be obſerved, as being highly conducive to the ſucceſs of the Inſtitution.

Rules for Inſtruction and Employment of the Day.

1. The names of all the Children are to be called over every morning and evening; and the names of abſentees ſet down, and reported to the Viſitors, unleſs a reaſonable cauſe of abſence has been aſſigned.

2. The Schools are to begin every morning, and conclude every evening, with Prayer by the Teachers; all the Children devoutly kneeling in the time of Prayers.

3. After Prayers in the morning, the firſt thing to be done, is, That all the Children who

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can read, ſhall find the Pſalms, Leſſons and Collect for the Morning Service; and if any of them know not how to do this, they are to be taught to find them.

4. The Pſalms and Leſſons for the morning are next to be read by them, each taking a verſe by turn; and the *Gloria Patri* is to be repeated at the end of each Pſalm.

5. Whatever time remains before Church, is to be employed by the Children who can read, in getting the Catechiſm by heart; and by the Maſter and Miſtreſs in teaching the other Children to ſpell and read; and alſo in aſſiſting them to get the Lord's Prayer, the Creed and Ten Commandments by heart: And it muſt be an invariable rule, to hear, and pay ſome attention to, every Child in its turn, each morning and evening.

6. In the afternoon before Church, the Pſalms, Leſſons and Collect for the Evening are to be found, as in the morning; and the time is to be employed in the ſame manner till Church begins.

7. In the evening after Church, the higher claſſes are to read the New Teſtament, and the other books or tracts with which the School is ſupplied, at the diſcretion of the Teachers, who are alſo to catechiſe them: The younger Children, and thoſe who cannot read, are to be taught to ſpell and read, and get by heart the Lord's Prayer, the Creed, and Ten Commandments; and every Child, as before, is to be heard and taught in its turn. While the Teachers are thus employed with

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the lower classes, the higher classes should be getting the Catechism, or a portion of Holy Scripture, or some of *Watts's Divine Songs*, by heart: And if any time remains after all the Children have been heard, the Teachers may employ it in giving such occasional admonitions and directions, as circumstances, or the behaviour of the Children, may require, till the hour of Prayer and dismission.

Morning Prayer for the Sunday Schools in Halifax.

O Almighty God and heavenly Father, whose tender Mercies are over all thy Works, look down with Compassion and love on these Children, and bless the means here used to train them up in thy faith and fear; so that as they grow in Years, they may also grow in grace, and in the knowledge of the Lord Jesus. Make them thankful for those opportunities of instruction, and sincerely desirous of improving them to thy Glory, and the salvation of their own immortal souls. Give them grace to observe with attention, and practise with fidelity, the Lessons that are taught here, and in thy House. Make them fearful to Offend Thee, who art a most holy and Jealous God; and fill their hearts with thy Love, who hast created and redeemed them. May they abhor every sinful word and action; all profanation of thy holy day; all deceit and Lying; and never take thy sacred name in

vain,

vain. Teach them, O Lord, to be chaſte and humble, honeſt and induſtrious; to be grateful to their benefactors, obedient to their Superiors and Parents; and to be affectionate to one another. And as thou haſt ſafely brought them to the beginning of this day, be graciouſly pleaſed to defend them through the ſame; and grant that through this, and every other day of their lives, they may neither fall into any ſin, nor run into any kind of danger; but that their conduct may be ordered by thy governance, to do always what is pleaſing in thy ſight. All which we earneſtly beg for the Merits and Mediation of Jeſus Chriſt, our bleſſed Lord and only Saviour; who hath taught and commanded us when we pray to ſay——*Our Father which art in heaven*, &c.

Evening Prayer for the Sunday Schools in Halifax.

O holy and eternal Lord God almighty, who art of purer eyes than to behold iniquity, We, thy ſinful creatures, do proſtrate ourſelves before thee at this time under a deep ſenſe of our unworthineſs; and beſeech thee, for our Lord and Saviour Jeſus Chriſt's ſake, to pardon our manifold transgreſſions and ſins; and particularly whatever in us hath offended thee this day. Give us grace, O Lord, ſincerely to lament our guilt before thee, to have a juſt fear of thy diſpleaſure; and to ſhun every thought, word and action that would draw down thy indignation upon us.

Accept, we intreat thee, our unfeigned praiſes for the mercies of this day; for our health and preſervation; for the opportunities we have had of attending thy houſe and ſervice; and for the inſtructions we have received. May the truths which we have heard out of thy holy Word, ſink into our hearts, and bring forth the fruits of unfeigned piety and virtue, of godly ſincerity, love and meekneſs. Preſerve us through the enſuing week by thy kind Providence; that we may meet here again, and receive thoſe inſtructions on thy holy day which will guide us to eternal life, and make us partakers of that ſalvation which was purchaſed by the ſufferings and death of our bleſſed redeemer.

Bleſs all our relations, friends and benefactors. Reward them ſevenfold for all the benefits they have conferred upon us; and forgive our enemies, and turn their hearts. Pity thoſe who obſtinately violate thy laws, are deaf to thy mercy, and hardened againſt thy love. O grant them repentance and faith, that they may be pardoned and finally ſaved. Pity thoſe alſo who wander in ignorance and error, in Idleneſs and folly; ſtrangers to the ſaving truths of thy Goſpel, and to the happineſs of thy ſervice. May we who are ſo much favoured above them, and enjoy ſuch advantages, prize thoſe bleſſings highly, and improve them carefully to thy glory, and to our own temporal and eternal welfare. Hear us, O Lord, and grant theſe our petitions, for the ſake and merits of thy

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dear Son our bleſſed Lord and only ſaviour; in whoſe moſt perfect prevailing form of words, we ſum up all our wants and deſires, ſaying as he hath taught and commanded us——*Our Father which art in heaven* &c.

As the following particulars may be ſatisfactory, and of ſome uſe, to thoſe who wiſh to promote Sunday Schools, they are here ſubjoined.

The number of Scholars in the Sunday Schools of Halifax, is *thirty two*; viz. Sixteen Boys, and Sixteen Girls. Their progreſs in Spelling, Reading and learning the Catechiſm, is much greater than ſome would be apt to imagine, conſidering that they are inſtructed only one day in the week; and ſeveral hours of that day are ſpent in Church. Thoſe Schools were opened in April 1788; and ſome of the Children who were then taught the Alphabet, could, in about *ſeven months*, read the Pſalms, or a Chapter in the New Teſtament, with tolerable fluency, and repeat the Catechiſm without book.

The allowance commonly made in England to the Teacher of a Sunday School, is one ſhilling each Sunday for *twenty* Scholars, and ſo in proportion; but in Halifax, ſomething more is allowed on account of the high price of fuel, which is provided by the Teachers.

Moſt of the Children were ſo ill clothed, that t would have been impoſſible for them to attend the Schools, or come to Church, when the ſeverity of winter ſet in; but this inconvenience was ob-

viated by the liberality of the Inhabitants of Halifax. In the beginning of December, a Charity Sermon was preached in St. Paul's Church for the benefit of the Children; and a sum, sufficient to clothe them all comfortably, was then collected.

The success of such Institutions depends much on the attention that is paid by those who superintend them, and on a due observation of the Rules which are laid down for conducting them. The Visitors are therefore very punctual in visiting the Schools the first Sunday of every month; carefully examine all the Children in the Catechism, as well as in Spelling and Reading; inquire into their behaviour, commending or reproving them, as circumstances require; and injoin a strict observation of the Rules. The Teachers also are diligent in the discharge of their duty.

The Books and Tracts used in the Schools, are *Testaments*, *Prayer Books*, *The Church Catechism broke into short Questions*, *The Child's First Book, Part I and II*, *Fox's Lessons for Children*, *The Christian Monitor*, *The Sin and Danger of neglecting the public Service of the Church*, *Exhortation to the Religious observance of Good Friday*, *and Watts's Divine Songs for Children*.

Such Clergymen, and others, of this Diocese, who, from a principle of regard to the honour of God, and welfare of their young, helpless Brethren, wish to promote Sunday Schools, may have some of the above Books and Tracts, gratis, by applying to the Bishop of Nova Scotia.

No. III.

No. III.

Form of a TESTIMONIAL for HOLY ORDERS.

To the Right Reverend Father in God, ———, by Divine Permiſſion Biſhop of ———, Greeting.

WHEREAS our well-beloved in Chriſt, A. B. [*here mention ſhould be made of his Degree, if he has any*] hath declared unto us his intention of offering himſelf a candidate for the ſacred office of a Deacon, and for that end hath requeſted of us Letters Teſtimonial of his learning and good behaviour: We therefore, whoſe names are hereunto ſubſcribed, do teſtify, that the ſaid A. B. having been perſonally known to us for the ſpace of three years laſt paſt, hath, during that time, lived piouſly, ſoberly and honeſtly, and diligently applied himſelf to his ſtudies; nor hath he at any time (as far as we know, or have heard) maintained or written any thing contrary to the doctrine or diſcipline of the Church of England: And, moreover, we think him a perſon worthy to be admitted to the ſacred Order of Deacon. In witneſs whereof, &c.

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A Teſtimonial for Holy Orders ſhould be ſigned by three Clergymen, and as many other reputable perſons as may be convenient. Since Letters Teſtimonial are a means for procuring admiſſion into the Miniſtry, thoſe who ſign them ſhould ſeriouſly reflect, before they put their names to them, whether the perſons they are about to recommend, truly anſwer the above character and deſcription. Conſcience ſhould be conſulted on the occaſion; and no inducement whatever ſhould prevail on them to depart from its deciſion: For they ought to conſider themſelves as chargeable, in a great degree, with any injury that religion, or the Church of God, may ſuſtain, in conſequence of their giving a Teſtimonial which is not true.

No. IV.

ACADEMY NEAR WINDSOR,

The Printer having two or three blank pages, and ſignifying a wiſh that they might be filled, it was judged proper to inſert the following account of the OPENING and FIRST VISITATION of our Academy.

ON Saturday the 1ſt of November 1788, the Academy near Windſor was opened by the Right Reverend the BISHOP of NOVA SCOTIA. A numerous and reſpectable company, conſiſting of the Magiſtrates and principal Gentlemen of the County of Hants, attended; which added much to the ſolemnity that was obſerved

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on an occaſion ſo truly pleaſing as the founding and opening the firſt public Seminary of Learning in this Province.

The Biſhop began with prayers; and then delivered a Latin oration, in which he pointed out the many advantages the public would derive from the inſtitution; and ſeverally addreſſed the Magiſtrates, the Tutors, and the Students.

He next read over the Regulations that were eſtabliſhed by the Gentlemen appointed to undertake the general government of the Academy. Theſe Regulations are well calculated to preſerve order, to enforce diligence in the tutors, and promote application and improvement in the ſtudents; and the books to be read by the ſeveral claſſes are ſpecified; being the ſame that are read in the beſt ſeminaries in England.—Seventeen ſtudents, the number then preſent, were next admitted into the Academy; and the Biſhop very earneſtly addreſſed them and the tutors, in Engliſh, on the ſubject of their reſpective duties.

The buſineſs of the Academy being finiſhed, the Magiſtrates and Gentlemen of the County of *Hants* preſented the following Addreſs to the Biſhop:

RIGHT REVEREND SIR,

THE Magiſtrates and Gentlemen who have the honor to attend you this day, in behalf of themſelves and the inhabitants of Hants, beg leave to expreſs their happineſs on the occaſion, when the eſtabliſhment of a public ſeminary for learning, under your guidance and government, affords them the comfort and hope that their children, as well as in general the youth of this province, will have the ineſtimable advantage of ſuch education as forms the man of learning, with the ſentiments that diſtinguiſh the gentleman, and the morality and piety of the true chriſtian.

Happy as the occaſion is, it is rendered infinitely more ſo to us, as well as to every parent and every perſon in the diſtrict we repreſent, by the particular ſatisfaction ariſing from the influence your preſence and encouragement has had with all claſſes of people, and we truſt will yield every bleſſing to be expected from piety, morality, and learning, while the charge allotted to you in this province

province is ſupported with ſuch eminent abilities and zeal for the public good.

We humbly offer our grateful thanks to our benign Sovereign for the gracious and diſtinguiſhed mark of his regard for this province, in the appointment of a divine poſſeſſed of every virtue and qualification to inſpire univerſal reverence, affection and love of religion, as Biſhop of this Province, to ſuperintend this eſtabliſhment, and to extend the light of the goſpel among his faithful ſubjects; and to Heaven we offer our fervent prayer, that you may live happy to complete the work you have begun, and long to witneſs the comfort and happineſs of all who benefit by thoſe inſtances of Royal favor, 'till the Saviour, whoſe goſpel you teach, ſhall reward your merits with everlaſting bliſs.

To which the Biſhop returned the following Anſwer:

GENTLEMEN,

I FEEL myſelf exceedingly obliged by this affectionate and polite Addreſs, for which be pleaſed to accept of my ſincereſt thanks.

Permit me at the ſame time to congratulate you on an event ſo intereſting as the founding and opening a public ſeminary of learning at Windſor, which promiſes many advantages to the province.

This inſtitution, and its concomitant benefits, originated from our moſt gracious and beloved Sovereign, who, among other inſtances of his Royal attention to the welfare of his faithful ſubjects, ſtrongly recommended the meaſure; and the legiſlature of this province, with a promptneſs and zeal which reflect honor on all its members, inſtantly adopted, and took the proper ſteps to carry into effect, the Royal inſtruction.—Happy in promoting the beneficent views of his Majeſty, and in co-operating with my worthy fellow-ſubjects in ſo uſeful a deſign, I endeavoured with all good faith and ſincerity to execute the truſt repoſed in me; and that the buſineſs is happily brought to its preſent ſtage, is greatly owing to the ready concurrence and aid which I received from his Excellency the Lieutenant Governor, and the other Gentlemen, who, with me, were appointed by the late Act of the Province to under-

undertake the general government of the Academy. The approbation which you are pleaſed to beſtow on my conduct, is very flattering, and will ſerve to ſtimulate my future exertions in the ſame good cauſe.

To you, Gentlemen, it would be needleſs to enlarge on the advantages of literature and a virtuous education, as you appear to be ſenſible of them. I ſhall only obſerve, that from ſcience the enlightened philoſopher derives his ſuperiority over the untutored ſavage,—and that to the diſcipline and inſtructions, received in early youth, the devout chriſtian is indebted, next to God, for thoſe enlarged and liberal ſentiments, that integrity of heart, and glowing ardour for the good of others, which place him ſo high above the ignorant, vicious and ſelfiſh part of mankind.

As this Academy is fixed in your vicinity, I earneſtly recommend it to your patronage and aſſiſtance in any difficulties that may occaſionally ariſe. In particular, I requeſt the worthy Magiſtrates rigorouſly to enforce the laws againſt drunkenneſs, profane ſwearing, profanation of the Lord's day, and other vices, agreeably to his Majeſty's late proclamation, that the ſtudents may not be injured by bad examples.

It is unneceſſary to aſſure you, that I feel the utmoſt anxiety for the ſucceſs of this Academy. May the Almighty proſper it—may it flouriſh, and become, as it is intended, a public bleſſing—and may uſeful learning, pure religion, virtue, order and loyalty flow from hence, as from a common ſource, and extenſively diffuſe their ſalutary effects through every part of the Province.

ACADEMY at WINDSOR,
November 1, 1788.

ON Monday the 2d of February 1789, was held the *firſt Viſitation* of the Academy near Windſor in this Province; when the Students in the Latin and Engliſh Schools were ſeverally examined.

The Students in the Latin School began with delivering, *memoriter*, pieces ſelected from the Latin Claſſics, which they ſpoke with much propriety. They were then examined in the Latin Authors which they read; theſe they conſtrued and parſed to the ſatisfaction of the examiners. Their Themes, Exerciſes, and

Writing were also inspected; all of which afforded manifest proofs of attention and improvement.

The Students in the English School were next examined. They began with reading portions of *Goldsmith's History of England*; and delivering, *memoriter*, pieces selected from *Shakespeare*, *Addison*, *Watts*, &c; in each of which they gained the approbation of the audience. Their Writing was also inspected; and the Students were severally examined in practical branches of the Mathematics; Vulgar and Decimal Fractions, and other parts of Arithmetic, which they were learning, and in which they had made considerable progress.

The examination lasted upwards of *three* hours; viz. from 12 o'clock, till past 3 o'clock P. M. and the business concluded with public thanks to the Tutors for their attention and diligence; and commendation of the Students for their application and good behaviour.

It will give pleasure to the friends of literature——to all who have the reputation and interest of the province at heart, to be assured that this Seminary is conducted with the utmost regularity and order; and that every possible attention is paid to the morals, health and instruction of the Students. The above examination, among other things, may serve to evince this. No complaint whatever was exhibited, either by the Tutors, or Students; or by the Parents or Guardians of Students; nor did it appear that there was the smallest grounds for any——a circumstance, that redounds much to the credit of all the parties. The number of Students is now *twenty five*; of which, *ten* are Boarders at the Academy.

Science, in a new country, is like a tender plant, removed to an unfriendly soil and climate: Much care and attention are required, before the roots strike deep, and the plant itself can shoot out with vigour. And as this Academy is designed to diffuse principles of useful knowledge, and is replete with many advantages to the community at large: The Governors, to whom the management of the Institution is committed, flatter themselves it will be cherished with that generous, disinterested zeal which is necessary to insure success in its present infant state; and that it will meet with that encouragement, aid and support from all descriptions of People, to which it is justly intitled.

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HALIFAX, February 20, 1789.

ERRATA.

Page 21, *Note*, *l.* 1. *for* Quinctilian, *r.* Quintillian.
Ibid. l. 5, *after* Preaching, *add*, and composition of Sermons.

Halifax in Nova Scotia,
December 4, 1789

My Lord,

I would not presume, on the slight acquaintance which I had the honour of having with your Lordship, to address you on the present occasion; were I not convinced that you have the interest of the British Colonies much at heart; & that in addition to the extensive knowledge of them which you already posses, you are desirous of any further information that may enable you to execute with effect your benevolent designs to make them flourish, & become serviceable to the Parent-State. — The Act of Parliament for regulating the Commerce of these Colonies, which your Lordship procured, is an instance of your profound knowledge in matters of this sort, & of your attention to the interests of Great Britain & her American Colonies. — But I mean to confine myself to a subject properly within my own department.

On my arrival at Halifax, soon after I was appointed Bishop of this new Diocese in 1787, I found the country destitute of the means of Education — there was not even a good Grammar School in the whole Province. Wishing to remove an evil which, if not redressed, must be attended with many pernicious consequences, I applied to the Legislature here, & requested that provision might be made for an Academy, or Public Seminary of Learning. The Legislature, on this application, gave the sum of £400, for one year only, to be appropriated to the support of an Academy, with a President & Assistant, at Windsor, 45 miles distant from Halifax. After some delay in procuring Tutors, the Academy was opened. I take the liberty of enclosing to your Lordship a Charge which I delivered to the Clergy of this Diocese; as you may see, in the Appendix to it, an account of the opening & first Visitation of the Academy, should curiosity prompt you to look into it.

The Institution flourished, & every one appeared sensible of its utility. Anxious that the provision for it might be permanent, & the plan enlarged, I applied, for that purpose, to the Legislature at the last Session in 1789; & with a spirit that does them honour, they granted the sum of £400 Ster[l]. a year out of the duties arising from Sugars, in perpetuity, for the support of the Academy; & also the sum of £500, currency, to purchase a tract of land on which to erect a suitable edifice for the Institution. No British Colony in America ever made so liberal a provision for promoting literature before. The tract of land is now purchased; it is beautifully situated, about a mile from the village of Windsor; & with a small remainder of the money destined for that use, we shall, as far as it goes, have stones carried to the place, to prepare for building.

Here, My Lord, the matter now rests; & without the aid of Government it is impossible for us to proceed. The Legislature have gone to the utmost extent of their ability; & the poverty of the Inhabitants disable them from contributing any thing. And when the state of this country is considered, on the one hand

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—that it was first settled by Emigrants from New England, who brought with them the Republican principles that prevailed in their native country, & still retain them; & that it is now the principal asylum of Loyalists, who will be greatly benefited: And when the design of this Seminary is considered, on the other hand — that the express & avowed purpose of it is, to inculcate right principles of Religion & Government, & diffuse them through the Province: I flatter myself that it will justify me in making this earnest application to your Lordship for your interposition to procure a sum of money from Parliament to erect a decent & convenient edifice for our Seminary. Were this effected, it would be more respectable & useful, & in time might grow to a College. Indeed the Legislature have, as I understand their intention, anticipated this & went already, & wish it to be called King's College. — the intention is certainly laudable, & will, I hope, be realized.

The Academy has thirty three Students at present, several of whom are from New Brunswick; & there is no doubt that the number will increase from different quarters. This makes it an object of more consequence, as the good effects will not be confined to this Province, but extend to all the other Colonies. An edifice that would accommodate about 50 Students, is what we want, for in a little time we shall have that number. And so far as I shall be concerned in the disposal of any money that may be allotted to the purpose, I can assure your Lordship that it shall be laid out with the strictest economy, as well as regard to the designs of the donors. This has been done with the money lately granted for building Churches in this Diocese, & for the payment of which, my Certificates are required by the Lords of His Majesty's Treasury: Six new, decent Churches have been actually built with that money already; & five or six more will be built in the course of a year or two. I shall only add further, that the benefits arising from the munificent grants to build Churches (amounting to £3,000 Sterl.) will be greatly increased & made permanent, by a Seminary, in which the rising generation can receive a proper education. — On this subject I have also written to his Grace of Canterbury, who is pleased to interest himself in the success of our Seminary.

More than two years have elapsed since my arrival here; in that time I have visited the greatest part of the Province; & after residing thirty years in the revolted Colonies, & being well acquainted with most of them, I can avow — that in salubrity of climate, fertility of soil, harbours, fisheries, & other natural advantages, Nova Scotia is not inferior to any of them — in some respects it far excells them. Indolence & expensive living were strong features in the character of the first Settlers, & have been very injurious to the Province — to its character & culture. Matters are now mending. The Loyalists have given a spring to industry; & necessity compells the Inhabitants to be more frugal. I visited Canada last summer, where I remained four months; after my return, I made a tour of 260 miles through this Province in autumn, & had the pleasure to find that the Inhabitants, wherever I went, had raised grain of all kinds sufficient for their own consumption — in a few years, they will be able to export grain. A Sloop loaded with wheat, the growth of Nova Scotia, was cleared for Connecticut this Autumn. I have lately instituted a Society for promoting Agriculture in this Province, which, I hope, will be of service

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in many respects. In truth, my best endeavours have been exerted since I arrived, to answer the ends of my appointment, & promote the welfare of this country; & if I am supported from home, I trust, with the blessing of God, that the appointment will prove beneficial to Church & State.

This province of New Brunswick abound in a species of Maple, called Rock, or Bird's eye, Maple, which makes beautiful furniture. I have a Tea Table made of it, which looks as well as any Satin Wood I ever saw. Mr. Turner will have the honour of delivering this to your Lordship; I have given him a seasoned plank of this Maple, & charged him to have a Tea Table made of it in the best manner at my expence by Mr. Seddons, & to present it, when finished to your Lordship, which I beg you will be pleased to accept of. Should this Wood happen to strike the public taste, it may be procured in plenty, & cheap, from this country.

It is a most pleasing reflection to me that the interests of this country are attended to by a Nobleman of your Lordship's abilities & public spirit — nothing is wanting to make it flourish, & become highly advantageous to the Parent State, but judicious regulations to direct & call forth the exertions of its Inhabitants.

I have the honour to be, with the truest respect & esteem,

My Lord,

Your Lordship's most obedient,

& most humble servant,

Charles Nova Scotia.

P. S. I forgot to tell Your Lordship that the Academy of Windsor, is the only Protestant Seminary of Learning in British America — the only public Institution for instructing the Youth of these extensive provinces in useful knowledge. This circumstance, I apprehend, should entitle it to the notice of the most enlightened Legislature on earth; for I may with truth pronounce the British Legislature to be such. Were the subject so fortunate as to engage their attention but for a moment, it is impossible to doubt of their readiness to assist in rescuing their Fellow Subjects here from Ignorance & Barbarism, & in diffusing among them the principles of Science, Religion, Order & Loyalty — the only sure basis of public happiness & prosperity.

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Right Hon.ble Lord Hawkesbury